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Botocudo

000 Memoir on the Botocudo of Paraná and Santa Catarina, Organized by
the Indian Protection Service under the Direction of Dr. José Maria
de Paula

(Memória sobre os botocudos do Paraná e Santa Catharina organizada
pelo serviço de protecção aos selvícolas sob a inspecção do Dr. José
de Paula)

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(Title Page)

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101 The Botocudo of Santa Catarina are descendants of the primitive aborigines who were formerly scattered all over the interior of southern Brazil--the Tapuya, members of the great Aimore nation. According to this view, which seems to us the most appropriate, the Botocudo now remaining in the camps of the Plate River are the last survivors of that large and warlike nation.

648
[37] This tribe used to roam the vast area bounded by the Iguaçu and Uruguay rivers and the ocean, waging a colossal struggle against the civilized populations who were clearing their forests and exterminating their major source of food--their game.

The first verified notices of Indian attack date from the year 1830.

In order to protect the colonists in those areas most severely threatened by the Indians, a troop of so-called pedestres [foot soldiers] was created in 1836. Their function was to set the aborigines to flight and to pursue them; but this did not put an end to the raids.

In his speech of 1856, the president of the province, Dr. João José Coutinho, suggests that the only truly effective measure would be to force these "murderers and sons of barbarians" to leave the forest and settle in locations from which they could not escape.

Translator's Note

104 The spelling of Portuguese words and geographical names has been changed in accordance with the 1943 orthography reform. All Indian words have been left as in the original owing to their doubtful phonetic rendition.

It may be stated that (^) marks stress, (~) indicates a close vowel sound, and x stands for English sh.

648 The "Indian peril" recurred, and serious measures were required. The Government organized bands of experienced frontiersmen whose task was to seek out the Indians. If they could not make friends with them, they were to drive them away without harming them.

In the municipality of Blumenau, where the danger grew constantly, Frederico Decke was appointed capitão do mato [leader of the frontiersman band]. He was a man of great courage and prudence, who in the course of his expeditions through the forest attempted in every way to make contact with the Indians and to render them friendly and peaceful.

Nothing was achieved, however. The Indian raids continued at the same rate, and in 1879, as an economy measure, the group of frontiersmen was disbanded.

Up to that time, these expeditions had been given express orders not to harm the Indians.

Now the system of batidas [a systematic search through the woods as for game. --Translator] prevailed, and its aim was to exterminate the aborigines completely.

Whenever an Indian raid had occurred, large bands of frontiersmen were formed under private as well as official auspices; they murdered hundreds of Indians in the course of these batidas in the most cruel fashion. Upon their return they exhibited in the larger communities [118] the wives and numerous children of their unfortunate victims, as "heroic trophies" and irrefutable proof that the slaughter of the Indian camp had been carried out thoroughly. These poor survivors brought with them weapons and utensils of all sorts which had belonged to the unfortunate victims, attacked by surprise in the midst of their deepest sleep.

The results nevertheless remained negative. The Indians no longer attacked merely out of necessity, owing to the progressive colonization which took place all around them, but out of a thoroughly justified spirit of vengeance and a real hatred as well.

The horrors perpetrated against the Indians in the course of these batidas were crudely made known, and many charitable souls protested against these infamous cruelties.

648 An organization was formed in Florianópolis by the name of Liga Patriótica [Patriotic League], with the exclusive aim of solving the Indian problem and pacifying the Botocudo of the state [of Santa Catarina].

José Bernardino da Silveira was appointed "Peacemaker." Accompanied by two Indian women who had been captured on one of the batidas, he proceeded to the vicinity of the Rio das Pombas with the intention of establishing there a small "model village" [aldeia de atração]

The results were altogether null; as could easily be foreseen, the Indian women ran away as soon as they reached the woods and were not heard of again.

"Peacemaker" Alberto Fric, another envoy sent by the League, met with the same lack of success. He proceeded to a tributary of the Itajaí do Norte River, but merely collected Indian objects among the civilized settlers.

797 Attempts at "catechism" carried out in 1868 by the Capuchin fathers Virgílio do Amplar and Estevão de Vicenza in Lages and Itajaí did not meet with the slightest success. This was not surprising, for they never penetrated into the interior to establish relations with the Indians.

In 1885, the Capuchin father Luiz de Comitila failed in a new attempt to "catequize" the Botocudo Indians of Santa Catarina.

648 The problem entered a new and decisive phase with the creation of the Federal Indian Protection Service, which on September 22, 1914, finally managed to establish the first peaceful contact with the "ferocious and indomitable" Botocudo of this state.

142 The Botocudo Indians of Santa Catarina are usually of medium height and well built; the women are short.

147 Their physique is highly developed; their muscular strength and endurance are extraordinary.

Out of their woods, especially when dressed, the Indians never convey a reliable impression of what they truly are. Our clothing altogether conceals the great agility, strength and skill they possess and makes them appear clumsy and sluggish.

To form an accurate idea of their abilities, it is necessary to live with them in the forest and to accompany them on their perilous tasks of hunting, gathering fruit, opening bee nests, and their many

147 other activities. At such times the speed, skill and sureness of each motion, upon which the Indian's life so often depends, come fully to the fore.

The same is true of the women; in spite of their short stature, they are endowed with unusual physical endurance. [119]

452 In the course of their wanderings through the forest, they carry for several weeks at a time enormous baskets filled with heavy loads, with a child nearly always sitting on the top. In addition to all this, they bear in their hands heavy objects such as axes, iron pans, etc. They are, so to speak, the true bearers of the tribe; the warriors carry loads only when away from the women.

142 Their skin is of a dark tan color, lighter among the women. Their hair is black, coarse and sleek.

164 Dental caries are widespread among them; as children their
[753] teeth are already defective. They pull out a tooth as soon as it hurts, and this leaves them almost toothless quite early in life. It is a
[647] curious fact that the warriors demand their wives (who are younger, and thus have better teeth) to masticate all their food; this leaves them only the effort of swallowing, which they do while lying comfortably by the fire.

There are no diseases peculiar to the Botocudo Indians. They have, however, been widely attacked by the deadly influenza and its complications, such as bronchitis, pneumonia, etc. They also suffer from rheumatism of the joints and muscles.

[47] The great ease with which their wounds are healed, even when extremely serious, is eminently worthy of note.

Venereal diseases of any sort are altogether unknown among them.

[63] Their high fecundity insures the perpetuation of the tribe.

224 This tribe subsists primarily on the proceeds of the hunt and is therefore nomadic, ever on the move through the woods in search of game. The tapir is preferred on account of the quantity and flavor of its flesh. It is hunted in the following way. The Indians look for a fresh spoor, set their dogs loose, and follow them on the run until the tapir is roused. Then they determine the direction taken by the animal, which always follows its habitual trails, known to the hunters; they take a shortcut through the woods and wait. Spurred on madly by the dogs, the tapir runs toward them and is attacked and killed with the spears.

224

The sureness of the first throw, which never misses its mark, is a wonderful thing to behold. The animal is killed instantly and its flesh prepared.

Formerly, and even today, if no dogs were available, the Indians would look for a spoor and follow it cautiously, with unequaled skill, until they came silently upon the tapir in its lair and killed it with their arrows.

They call this animal oyólema or niá-mbang.

They follow the same procedure when hunting deer, cambema, which they surround or take by surprise. This is not an easy task, for it is well known that the deer is the fleetest and most alert game to be found in our forests.

Another important game animal is the wild pig, ígma. The Indians value its flesh greatly, and are particularly enthusiastic about the fact that it can always be killed in such large numbers. Whenever they chance upon the spoor of wild pigs, they follow it carefully until they find and attack the animals. If the herd is large, the Indians often follow it for weeks on end, taking along their wives, children, and all their belongings. They attack the pigs whenever they can, and always kill as many as possible. [120]

Actually, nothing escapes their sure and deadly arrows and their excellent digestion. From the ferocious jaguar, mêngma, to the graceful and dainty uru partridge, [Odontophorus genus--Translator] pupulêma, nothing is spared.

[25]

They have a special liking for the flesh of monkeys, conhárema, and howlers, gûma. They believe that the meat of these animals is endowed with exceptional qualities, possibly on account of the legend related below.

[554]

The warriors keep count with great pride of the jaguars they kill, for this adds considerably to their standing in the tribe. Bravery demands that a jaguar be attacked when cornered upon the ground; this is the most dangerous situation for the hunter, who kills the animal with arrows or spear, depending on its position. Then the courageous hunter eats the heart of his victim, and shares the rest of its flesh with those who are present.

252

To roast meat they dig a large pit in the ground and line it with river stones, on which a fire is kept burning until the stones become red-hot. At this point the remnants of the fire are removed

252 and the stones covered with pieces of wood and palm leaves (ndótoiô), where the chunks of meat are laid with the hide still attached. The whole thing is covered with another layer of palm leaves and a thick layer of earth. The meat cooks slowly in this fashion for about twelve hours, and the flavor it acquires in the process is remarkable.

263 The Botocudo were altogether unfamiliar with salt until the time of peaceful contact, and for a long time thereafter they refused all salted food from us. Even today the older warriors will not accept our food because it is salty.

Not only are they unfamiliar with salt, but they use no seasoning whatever and abhor it in all its forms.

231 Their manner of training dogs for the hunt is interesting. Whenever they manage to obtain a dog, they treat it at first with great affection in order to win its faithfulness. The dog is tied with an embira [a bast fiber yielded by various trees--Translator] cord by the side of its new master, who feeds it exclusively on meat in generous and frequent portions. The man spends nearly all his time with the dog: now petting it, now talking in its ear as though to a human being whose complete loyalty were to be won. This in fact he soon achieves, and to such a degree that the dog learns to detest everyone else and becomes watchful in the extreme.

This objective once reached, the lot of the poor dog changes completely: in the course of his wanderings through the forest, the Indian gives it absolutely nothing to eat, thus forcing it to hunt--and not for itself but for its master. Such is the means they use to turn any dog into an excellent hunter. It is a lamentably cruel procedure, and it works against their own interests in the long run, for all their dogs meet the sad fate of gradual emaciation and eventual death by starvation.

229
431 In addition to game, the fruit of the Araucaria constitutes one of their basic foods for a considerable part of the year. During the months of April, May and June the Indians proceed in groups to the pine woods. They scale the trees with the help of a leather strap and a cord of bamboo fiber, which they tie in a loop around the trunk. They place the cord under the armpits and rest their body against it, while their feet are held against the trunk by the leather strap. They climb by alternately lifting the cord while their feet are secure, and

222 raising their feet while their body rests against the cord. [121] In
481 this fashion they scale the straight trunk of the *Aracaria* with wonder-
ful rapidity and skill. Once they have reached the top, they climb
among the branches and shake them to make the cones fall.

252 The seeds [*pinhões*] are simply roasted in the fire, crushed in
a mortar, and reduced to a mush which is used to prepare a broth
cooked with water. With this paste they also make small cakes,
round and flat, the size of a saucer, which are roasted on the embers.
The seeds cannot be stored very long when fresh because they soon
become infested with worms. To preserve them, the Indians place
251 the *pinhões* in special baskets, well sealed and previously lined with
cactus leaves. These baskets are immersed in small streams at
especially selected locations for a month and a half. This preserves
the nuts, which retain their nutritive qualities for a long period of
time. Obviously, they are all but appetizing when removed from the
water; they exude a powerful and unpleasant odor and their taste is
repulsive and intolerable to our stomach. The Indians, however, are
not upset in the least by these new characteristics of the *pinhões*,
which they still prize very highly. The broths and cakes described
above are largely made from the preserved nut.

222 Wild honey also plays an important part in their diet, and they
262 cannot do without it. Their ability time and again to discover a bee
nest in the midst of the forest, nearly always at the top of a high tree,
could only be described as an instinct or an additional sense. Once
the nest has been sighted, they scale the tree by means of the process
described above, with cord and strap, which they use [once on top]
to steady themselves against the tree. This leaves their arms free to
wield the short-handled axe with remarkable sureness and skill. They
split the wood exactly in the right place and make an opening in the
shape of a perfect triangle. Every part of the bee nest is utilized: the
chrysalids are eaten along with the honey and comb, and every bit of the
wax is gathered for various purposes.

They do not merely eat the chrysalids of bees but also those of
other insects such as wasps, hornets, etc., the nests of which they
seek out eagerly.

262 Apparently the dearth of game in these southern woods forced
the Indians to resort to every possible means of satisfying their hunger.

262 They acquired the habit of eating chrysalids and larvae of all kinds, especially the maggot found in rotting wood [corô] which they eat raw as well as roasted, or cooked on the fire inside a bamboo sprout. Then necessity turned into habit; although the need no longer remains, the Indians continue to seek out chrysalids and larvae as refined changes of diet.

224 When the warriors are gone for long periods of time, the women catch small game by means of snares and traps, for they do not wield any weapons.

226 Curiously enough, the Botocudo are not familiar with fishing, even in its most primitive form, though rivers abounding with fish are to be found in their area.

262 Before the time of peaceful contact, they were already familiar
177 with maize, squash and manioc flour, which they obtained in the course of their raids on civilized communities. But they were altogether unfamiliar with potatoes, the manioc tuber, beans, rice, yams, the taro root, etc., which they have since come to know and which they greatly value.

342 The Botocudo set up their shelters by driving slender stakes close together into the ground. [122] These sticks are bent in the shape of a bow, and their tip secured to a heavy horizontal rod which is usually fastened in two trees at the height of a man. The resulting dome-shaped roof is covered with palm leaves, brush, or ferns. A lateral area of about one meter is always left open to permit observation toward the rear and thus avoid any surprises. The fire is lit on the exposed side of the shelter, and the Indians watch over it continually to make sure that it does not go out.

Each of these huts is utilized by a single family.

[361] The shelters are lined evenly in parallel groups of two to eight huts which together form a camp.

When circumstances such as celebrations or the Araucaria seed harvest compel them to remain in the same place for a longer period of time, they build their huts with greater care and make them larger. Two shelters are built face to face and their roofing connected so that the curved sticks are secured to each other instead of being fastened to a horizontal rod. This results in a perfect vault. Each of these enlarged

342 shelters holds several couples belonging to the same family. Each couple has its own fire in the center of the hut. These shelters, like the smaller ones, remain open laterally about one meter from the ground.

Inside the shelter, on either side, a broad earth shelf is laid to serve as a pillow.

[13] The floor of the hut is completely covered with fern leaves. The related couples lie down upon it to sleep side by side, their head on the elevated earth shelf and their feet toward the fire.

352 Weapons, baskets, clothes and utensils are hung from the ceiling of the shelter, and smaller objects are kept in the thatch.

291 The warriors' attire consists of several "loin cords" which they use as belts and which are ornaments rather than true breechcloths.

[53] These cords, called maséna, are braided in two varieties: dark, made of imbó liana bark fibers; and white, made of palm fibers.

The same palm fiber cords are also worn tightly fastened above the ankles.

The women's attire consists of an apron 1.60 meters in width and 1.50 meters in length.

It does not take them long to dress, for they simply fold the apron in two and wrap it around the waist.

[29] These aprons are woven with the fiber of a special kind of wild
[53] nettle, and adorned with linear figures drawn preferably in red or blue.

302 Their hair is cut on the forehead in a semicircle which extends to the parietal region, where it is shaved at an acute angle toward the ear. In the back it is clipped above the shoulders. An even circle five centimeters in diameter is shaved on the crown and kept in good trim.

This hairdo is worn by all adults, male and female.

301 On festive occasions the warriors make headdresses with the
292 feathers of a bird they call cocolina (Aquila?), which they connect
237 by means of a network of thin [123] embira fibers. When decked in these ornaments, their head, face and chest painted with red and black stripes, they acquire a very impressive appearance.

On these formal occasions, the women and a few of the warriors tangle into their hair the delicate multicolored feathers of various small birds.

302 When important battles are to be waged, the warriors of this tribe have the custom of painting their face and trunk with broad strokes of a special black dye, meant to induce greater terror in their enemies. This is why several members of civilized communities attacked by these Indians maintained that they had "recognized" Negroes among them, alleged criminals who had joined the Indians to escape the law...

301 They also adorn themselves with necklaces, which prior to the time of peaceful contact they made with various seeds, the teeth and claws of animals, hooves of small deer and tapir, etc.

[177] In addition, they made use of all the objects they managed to acquire in the course of their raids, such as harness rings, buckles, strainers, buttons, inner pieces of clocks (which they invariably destroyed), coins, empty or full cartridges, etc. Suffice it to say that these necklaces, which often weigh as much as two or three kilograms, are veritable show cases of whatever has come into their hands.

411 The Botocudo bow, vôio, is always made of the tough and elastic cabiuna [the black rosewood, *Dalbergia nigra*--Translator] wood, catangára in the native tongue, which belongs to the same family (*Leguminosae*) as ipê. The latter was named pau d'arco [bow wood] by the Portuguese because it was used for this purpose by all the coastal tribes (Tupí, Guaraní). The arrows are of three kinds: war arrows with metal blades; hunting arrows with tips of hard wood barbed on one side; and the short arrows [virotés] used exclusively to hunt birds, which kill by impact and inflict no open wound.

In addition to these weapons, they own impressive spears with metal blades measuring up to ten or twelve centimeters in width and thirty or forty in length, and shaped like the tip of the war arrows. The consummate skill with which they handle this formidable weapon is nearly incredible. They use it in a sort of fencing struggle by holding it with both hands in the center of the shaft. The tip of the shaft is used to parry and avert blows, and the blade to attack the adversary with lunges which cause instant death if not parried in time. Enemy heads have been severed at one blow. In the course of fencing bouts the Botocudo use downward as well as upward strokes, and leap constantly with great skill, to the front as well as to the rear.

411 Another weapon is the kóuan, a club 1.50 centimeters [sic] in length. Its cylindrical handle extends into a broadening lozenge [prism] with very sharp edges.

These clubs as well as the spears (lóng-lôma, kôledma) are ornamented with burned-in linear figures, and the latter are also adorned where the blade joins the shaft with an attractive strip plaited in two colors.

712 When fearing a possible attack, they fortify the vicinity of their camp with pitfalls which may be as deep as two meters and even more. The walls are covered with sharpened spikes, and in the center [124] they place a spear. Whoever falls into one of these holds invariably dies a horrible death.

They conceal these pits so skilfully, covering them with light sticks and foliage, that without previous knowledge even the Indians fail to discern them.

A lamentable accident occurred at the Post shortly after peaceful contact began. An Indian who had reached the camp at night from another location fell into one of the pits and died a few hours later from the horrible wounds lacerating his body.

In addition to these pits, the camps are always protected with barricades [trincheiras] built in the most propitious spots. When danger threatens, these barriers are manned day and night by experienced warriors.

198 They possess an efficient whistle language made up of various bird calls, through which they communicate remarkably well by exchanging signals and warnings when they keep watch around the camps, at night or in the daytime, whenever the need arises.

372 They make fire in the usual manner of Brazilian tribes--by rubbing two sticks, one of them hard wood and the other softer.

They proceed by steadying with their toes a piece of soft wood with a notch in the center, where they rest the tip of a rod made of very hard wood.

The rotating motion imparted to this stick with the palm of the hands produces a very fine dust which eventually catches fire. When a tenuous spiral of blue smoke begins to wind around the stick, the rotation is further accelerated and the dust begins to burn. Then minute fragments of dry grated wood are carefully piled together, and repeated blowing produces a small flame which is gradually enlarged.

372 This process, which involves a tremendous expenditure of time and careful labor, is only used as a last resort.

The Indians exercise the greatest care to keep their fires burning, and watch them constantly so they will not die out.

When they are on the move, a woman or child always accompanies them with the task of watching over the fire, which is carried in the form of lighted sticks.

325 Before the time of peaceful contact, the Botocudo had secured iron in the course of their raids. In view of its advantages over chipped stone, this material has become precious to them and indispensable to the manufacture of their weapons. They do not work it by heating the metal but by beating it cold with hard rounded stones which they gather in shallow river waters. It is easy to imagine how much patience and perseverance are needed to shape a piece of iron into an object of completely different form and size. Suffice it to say that the making of a spearhead demands more than three months of daily labor.

They also use iron to make small knives, graters, and various other small implements. [125]

283 As already mentioned, their aprons are woven with a kind of wild nettle. This is done as follows. The women pound the plants with small clubs on every side until all the leaves and larger thorns are removed. When this is done, they make small cuts in the stem, just above the roots, and peel off the outer layer in longitudinal strips.

These strips are joined into a large bundle and placed in the water for a certain period of time. When retrieved, they are pounded hard between two sticks until only the fibers remain, free from the ligneous parts. This procedure is repeated over and again; then the fiber is dried and spun by hand upon the naked thigh, and the 286 yarn coiled into a ball. They build a very primitive loom which consists of two sticks struck obliquely into the ground, with two other sticks fastened upon them horizontally. Squatting before this loom, the women plait in various ways, with comparative ease, the threads they have secured to the frame.

285 Their large loading baskets, kan-mha; the smaller waxed
415 baskets used to carry water; and the little ones, also waxed, which serve various purposes, are all plaited of taquara mamba [a bamboo,

285 Chusquea pinifolia--Translator] strips which vary only in their width
415 and thickness.

The larger waxed baskets are used as a sort of pail to convey water and honey. The small baskets, also waterproof, are used as vessels--mugs of a sort--for water and for mong-ma on festive occasions.

286 The Botocudo do not plait fans or mats. But they do weave a
482 strap, eight centimeters in width, tied at the ends with a special slipping knot which permits its shortening or lengthening. These straps are woven, sometimes in two colors, of embira fiber. The women use [54] them placed against the forehead, or against the top of the head, to carry children. The Botocudo carry everything in this fashion, with the weight steadied against the head and resting along the back.

412 These Indians use large tongs made of taquaruçu [a large bamboo, Guadua superba--Translator] or hard wood. These pincers are used to remove food from the fire and from boiling pots. They are called ko-pama, "wooden hand."

619 The Botocudo make up a single tribe composed of various families with equal rights.

622 Power rests with a single chief, pahi, who steers the destinies of the tribe and usually rules on all its actions.

The chief wields this power as long as his worth as a brave and fearless warrior is recognized by all. In his absence the most experienced and courageous warriors take over and exert authority upon the other members of the tribe.

When elderly the chief transfers his command to a worthy warrior, without losing his ascendancy over the tribe. He becomes its respected and venerated counselor.

595 The Botocudo are polygamous. According to his worth, the warrior usually marries two or three women; the chiefs always take more than three wives. [126]

304 On reaching adulthood the youths are tattooed on the arm with a warrior's badge, which consists of two dots laid horizontally. As they prove their manly qualities they are granted another two marks, [54] tattooed similarly underneath the first. Once thus admitted among the warriors, they are considered ready to marry.

585 As a general rule, the young warrior builds himself a hut where he takes the girl of his choice, who lives henceforth as his wife. Sometimes, when the girl's family is small, he goes to live with his wife in her parents' hut. Incest does not occur among them, for marriage is forbidden among close relatives. It is the custom of the tribe to respect marriage; adultery is unanimously condemned and rarely occurs.

595 The warrior chooses his second wife with no more formality than the first. Both women enjoy the same rights. The additional wives are often sisters of the first one.

551 Male children are given the name of an outstanding ancestor, to which is added as a surname that of their father and of his lineage. The name of female children is chosen freely by the mother, whose own name is added as surname along with the name of her lineage.

This explains the great length of their names, such as for instance: Korikrã-Lãksi-Layondési, Vaikôidn-Ungróxima-Pôa-Tupí-Vaimusima.

764 Dead adults, men as well as women, are cremated in large fires built with selected woods. Pubescent children of both sexes are granted the same procedure, while young children are buried.

A warrior's weapons and other personal implements are burned along with his body. The ashes are gathered the following day and placed in a round pit, previously lined with tree bark and leaves, which is then filled with earth, covered with fragments of wood, and surmounted with a shelter.

765 The death of a chief or outstanding warrior is lamented by the whole tribe; his exploits are sung in a sort of litany for several days. Then the women recount in similar chants the virtues of the dead man in the domestic life of the tribe.

It is to be noted that on such occasions the Botocudo are seized by a profound sadness. Absorbed in their great sorrow, they become sullen and indifferent to everything and observe for several days a rigorous fast.

476 The social rule of the Botocudo is mutual aid, for which they were naturally trained by the insecure nomadic existence which has always been their lot.

476 The hunter who kills an animal is not forced to share it, nor
24 do the others demand this from him.

Yet it is a natural thing among them, and they cannot conceive of any course of action other than to share the proceeds of the hunt, no matter how small, with everyone else.

77 [127] This same "instinctive" rule also applied to the distribution of plunder following their raids on civilized communities.

618 They have no judges to solve their disagreements, but attempt
[57] to reach a decision first through words and then through a duel.

If a man happens to be killed in the course of such a fight, his close relatives nearly always try to avenge him. Such "vendettas" have often led to the subdivision of the tribe into mutually hostile groups, frequently numerous, which exterminated each other in mass slaughters. This is the main reason for the decimation of this tribe, which used to be quite large and which numbered great quantities of warriors.

511 The Botocudo manifest their artistic taste in the carefully woven spear ornaments which surround the junction of the blade and shaft; in the manufacture of their arrows; and in the embellishment of the small waterproof baskets used within the huts. They also express it in their multicolored linear drawings and the fringes of their aprons, as well as in the ornamentation carved or burned in, which adorn many of their implements.

524 Their gourd rattles are heavily decorated. The handle is
521 covered with a cross-braiding made with the black fibers of imbó-mirim bark; the base of the gourd is surrounded with multicolored hair and feathers; the gourd itself is covered with carved designs; and the tip of the handle is ornamented in the same fashion as its base.

Like all primitive peoples, the Botocudo are familiar with the rudiments of those sciences directly related to their daily needs.

86 They recognize three yearly seasons: summer (lâmbang), the time of great heat; winter (kotchôma), the time of cold weather; and autumn (kôndô-to-kutima), the time when trees shed their leaves.

The lunar month is called kutschá and calculated from one full moon to another. Their recognition of seasons provides them with the concept of a yearly cycle; they are also guided by the flowering of certain trees and the ripening of certain fruits.

000 certain trees and the ripening of certain fruits.

862 These Indians count from one to five on the fingers of one hand, and continue up to ten on the other hand. They indicate other quantities with both hands.

757 They treat diseases with the juice of various plants, nearly always applied externally by means of rubbing and massage. Some organic products such as deer stomachs [buxo] etc. are also used [There is a Brazilian plant, Amaiova cryptocarpa, which is popularly called "deer stomach" (bucho de veado). As some of the information in this article may have been obtained second-hand, the above might be the result of erroneous interpretation. --Translator]

They have the habit of tightly binding up all painful body areas, not only in case of snake bite but of any disease as well.

323 They formerly used various objects of fired clay, such as pots
177 of different sizes and shapes and small vessels of varying form which they utilized to prepare and cook their food.

In the course of their later raids on civilized populations, however, they found similar utensils of iron and other metals [128] which they naturally came to prefer. As a result the art of ceramics declined sharply, especially following their contact with us. Prior to this contact, some of the older members of the tribe still made pottery.

821 It is obvious that they need a special clay for the manufacture
323 of these objects. They believe that rainbows point to deposits of this clay, and call them kukron-ndouma--"pot arrows"--on account
747 of this belief. They never buried their dead in earthen jars nor do they do so now, but dispose of the bodies in the manner described above.

852 Every year, toward the end of December or the beginning of January--during the lambang-uan season, at the height of our southern summer--they carry out important celebrations for the baptism of children.

273 The Botocudo prepare a drink for the occasion which they call
852 móng-ma. Its basic element is wild honey, and the preparation is a rather lengthy process. One moon before the event, the Indians have already started on various specialized tasks. The fathers of the children to be baptized are entrusted with the building of large troughs

273 where the liquid is laid to ferment. These vessels are built master-
852 fully with the greatest patience and skill.

The thick trunks of old cedars are selected for the purpose, felled, and cut into pieces from one and a half to two meters long, which are stripped of their bark.

Then a longitudinal opening is made in the wood, eighteen to twenty centimeters wide, and the inside of the log is hollowed out until the side walls are from three to four centimeters and the end walls from eight to ten centimeters in thickness.

They achieve this by means of fire and also with a sort of chisel which was formerly made of stone and which is now made of iron.

Once the log has been carefully hollowed, its end walls are thickly waxed to make them completely waterproof.

While the children's fathers carry out this task, the other relatives go out in search of honey. Small groups of Indians enter the forest in every direction, happy with the prospect of the feast and singing and jesting along the way. They return laden with honey and game.

The honey is laid out in the troughs along with water and with the juice extracted from ferns and from the stems of young palm trees. Then the openings of the troughs, kakógma, are covered with large pieces of cedar bark and topped with heavy weights.

The liquid rests thus for two weeks, at the end of which some round stones, previously heated in large fires, are plunged in to accelerate the process of fermentation. This procedure is repeated several times, until the liquid grows very warm. Then the troughs are covered once more, and when the stones grow cold they are replaced by hot ones.

This process is repeated for three days, and then interrupted for another three days. In this manner the drink ferments quickly and easily. [129]

852 In the meantime, the rest of the tribe, with the help of the women, make ornaments for the celebration, and prepare ground for dancing and games.

They select an appropriate site which they clear, level out and clean carefully in the shape of a vast circle. All around it small shelters are built, facing in. On the day of the celebration, an

82 enormous fire is built in the middle of the circle, and the warriors begin their chanting very early in the morning. At dawn they adorn themselves with all their warrior's badges and perform certain movements in unison around the fire.

[53] Then the women make their entrance, with rattles in both hands; singing, they begin to dance with the warriors. This dance consists of a rhythmic stepping to the regular muffled beat of spears upon the ground and the rattling of gourds.

852 After several hours of continuous dancing, and only then, the
273 troughs are opened and the drinking begins.

The men drink immoderately, as do the women, and the children to be baptized are forced to take some of the liquid. They are revolted by it and refuse to drink it, but the warriors force them to swallow until the children are completely dazed.

When nearly senseless, they are shaken in every conceivable manner by their fathers and relatives to stun them even more. This is done brutally, the children being held by the legs and flung through the air from one man to another until they become totally insensible.

324 The Indians finally proceed to perforate the lips of the
852 neophytes. This is done with a special awl made of very hard wood and hardened further by means of fire.

As soon as the perforation is made, a small labret [Portuguese botoque, hence Botocudo, "labretted."--Translator] ngrókoxáda, is inserted through it; as the child grows, this is gradually exchanged for a thicker one in order to enlarge the hole.

[54] Female children are not endowed with lip plugs, but with two incisions made with the same instrument just below the kneecap.

Once these operations have been performed, the warriors resume drinking even more immoderately and go back to their dancing. Later, various games are played.

All the various groups of the Botocudo tribe get together for these important celebrations, which can only be carried out in the presence of all the warriors and never separately.

56 The groups break up along lines of kinship and interests to match their strength and skill in various games.

Ngreda is one of their most interesting games. It consists in catching or parrying a round stone enclosed in a bag of finely woven embira fiber.

526

They fling this sort of ball from one group to another with all their strength, trying to hit a warrior on the other side. Since all the projectiles are thrown at once, the man who is a target for more than one cannot easily avoid the blow.

The game consists in intercepting the pellet in flight and immediately flinging it back. Since many are thrown at once, the Indian parries with a short club those he cannot catch. Although several [130] warriors are hit and hurt by these stones, they nevertheless keep up this game for hours on end with great turbulence and enthusiasm.

Another interesting game consists of a sort of fencing with clubs, where two men match their agility and skill.

[131]

Botocudo Word List

192

Gathered in the settlement of Taio-Plate (Itajaí, Santa Catarina)

[Translator's note: English words in brackets offer a closer definition of the term or an alternative meaning; double definitions without brackets and additions in parentheses are the author's own; # indicates unknown meaning. All footnotes are by translator.]

¹ bee - Mōagma	high [height, top] - Tēiē
water - Ngoyo	to put out [a fire or light] - Yudemā
tomorrow - Kulāgma	friend - Kaikāma
bitter - Kolākē	here - Tōkanē
to tie up - Tēdn	spider - Xukrēng
tapir - Ōyōle	bird - Xāng-gōima
anus - Engēno	tree - Vāema
macaw - Kōyolmbāng	to frighten - Komānghādn
bow [weapon] - Vōyo, uyma	to cross [go across] - Katalōpkē
to tear up - Kumākē	grandfather - Yūgtoteyugma
to roast - Ngīānkē	grandmother - Yāntotesinōma
sponge* - Tangdāma	blud - Taigmo
	sour - Yō

*A bird, *Procnias nudicollis*.

¹[notes word list is given in the original Portuguese word order-- see foreign text-- Analyst]

Botocudo Word List (continued)

192

B

small basket [balaio] -

Krê

facial hair [beard] - Yûvama

abdomen - Ndûnma

to drink - Kâkîs

butterfly - Tufûma

labret: ngrokossûna; katyéma

when carved out of a pine

knot - Ngrokossûna, katyéma,

quando de nó de pinho

arm - Pân

white [adj.] - Kuprîma

to quarrel - Îô yôho

howler monkey - Ngûgma

hole (in the ground) - (na terra)

Ngôkâdma

C

head - Krêng

horn - Nekâma

to fall - Kutâma

path [way] - Yâmin

cane - Kâkêma

fence - [cêica] - Dêyê

drinking mug - Petkâma

field - Leptrû

dense forest - tutûma

capybara - Krêndjôî

house - Inuan

tail - Mbâma

tick [bug] - Tîre

fruit pit - Konâma

basket - Petkâma

"that's enough" - Riquêrôvâin

rain - Dânkutâma

snake - Poonema

jararacucu snake * - Krêntoyâbu

jararaca snake * - Kigêkugrâma

to eat - Côyê

long - Têyê

"I know" - Vêgnomô

to run - Colôma

to cut - Kub

agouti - Kâtrô

to cook - Ndêî

short - Kâtrîdn

* Both of the Bothrops genus.

[132]

D

to dance, celebration - Uvâingrêdma

finger - Ningâzeic

"throw it away!" [deite fora] -

Zôudnio

tooth - Nhâma

day - Kôlan

"tell me!" - Tô

sick - Kôngôma

sweet - [adj. or noun] - Ngrâa

to sleep - Nhûro

hard, tough - Tuyôio

E

to write, to trace - Ndêd-lêdn

"wait!" - Vê

star - Glikânc

thorn - Trôî

road - Yâmin-m'blang

192 E (cont'd)

excrement - Nôzã
mirror - Vêdn-vêdn

F

beech [faia] - Kãinyã
hunger - Kôlãre
to do [to make] - Hôdn
flour - Mbazã
"it smells bad" [fede] - Ngêrckô
son [offspring] - Krãn
fire - Prẽma
weak - Krôyôma
fruit - Nôédhouãma
arrow - Djôma
cold - Kãrxôle
deep [bottom] - Digtã

G

cat - Ngrãdma
frost - Kubrule
son-in-law - Jambrẽ
glesara
fat [adj.] - Tanhôngũ
large - Mbôgma

H

today - Uri
man - Kôdingãg
yesterday - Lãquẽt

I

sister - Vêĩma, nungkêsĩma
brother - Nunkêdma, hangrẽma

J

jaboticaba* - Mãn

* Fruit of Myciaria cauliflora.

alligator - Lêtadma
guan [jacu] - Kou
jacutinga * Pêĩgma
jaguaririca ** - Ngrũdema
queenpalm [jerivã] - Tãĩma
knee - Nyondũma
together [close] - Mbrẽ

* A guan, Pipile jacutinga.

** A spotted wildcat, Leopardus pardalis chibiquazu.

L

over there - Takand
lake, lagoon - Ngôlokãtxidn
spear - Lôngĩdũma
leçenço * Quĩdi
milk - Nongnhêkumbôma
clean - Hêe, kuprêe
"get up!" - Nêĩdĩ
light [opposite of heavy] - Kaydĩ
nimble, quick - Tũle
to wash - Kũpêie
tongue - Numãma
yarn - Nanzẽ
far away - Ambautãma
otter - Zoukzẽio
moon - Koltãma

* Perhaps a typographical distortion of leñço, "handkerchief."

M

hand - Nengã
monkey - Kankãre
axe - Mbôgma
tinamou - Ôvô

192

M (cont'd)

thin [lean] - Kālō
 manioc - Kōngrē
 [133]
 lame - Tenkolég
 gentle [tame] - Lāni
 husband - Mbédn
 to kill - Tōnh
 forest - Kōhan
 mother - Ian
 bad - Kolégma
 physician - Vaikokróma
 to measure - (N'éd) -
 kumbódma
 fear - Kōmáng
 honey - Móngma
 boy - Kóigāngkatxidn
 lie [falsehood] - Ōtxóro
 plunge [dip] - Pútkēma
 my [mine] - Iáátón, itxón
 maize - Nghára, nghálakonáma
 small, fine - Kátxid
 young man [young] - Kolānghadno
 wet - Naxpēma
 mountain - Krēn
 to bite - Prāgnh
 much - Kāmbāng
 woman - Prōn
 young woman - Tentáigma

N

to swim - Mbióma
 north - Tā
 no [adv.] - Ih, ndēya
 "I don't want to": Tō uváinlō
 (absolute negation) tōn
 night - Kutúgma

O

eye - Kunáma
 ear - Ningráma
 bone - Kukóma
 egg - Krān

P

paca - Krulān
 father - Yógma
 piece of cloth [pano] -
 Kúla, kúru
 little bird - Xangôima
 duck - Kuika
 pot [pan] - Kulrēn
 parrot - Tangródma
 kinsman, friend - Káika
 stick [wood] - Kóma
 foot - Pánema
 stone - Kazūma
 fish - Vung-vungma
 hair [of animal] - Záre
 hair - Kēkēma
 feather - Záie
 comb - Uvákurēia
 small - Kátxidn
 partridge - Kokúiva
 heavy - Kuzáke
 neck - Ndúie
 pine tree - Zāngma
 painted - Lê
 to plant - Krān
 pigeon [dove] - Pentkúima
 lazy - Nhanhára
 black - Txē
 to seek [search for] - Konānten
 wild pig - Úgm

192

Q

to break - Kabque
coati - Xéma
to burn - Porro
warm [hot] - Layôgûma

R

tail - Mbûba
rat [mouse] - Kátxin
level [close-cropped] - Paléma
medicine [remédio] - Vaikoktô
agricultural plot [roça] - Iapan
river - Ngoyôma

S

father-in-law - Kákran
waterfall - Krong
"sit down!" - Nênlô
[134]
woman's breast - Nûnhê
yes - Hôn
sun - Lâ
dirty - Kôuvêi
deaf - Kutôdn, manketone

T

tateto - Okxá
bamboo - Vaugvâma
earth - Ngôma
tiger - Menguma
crooked - Pandoma
to work - N'dédhâdno
thunder - Todotônema
tucan - Nglûma

U

uru partridge - Putpûleklâma
urine - Jôin

V

brave - Komangtân
"let's go!" [vamos] - Tôdn
"I'm coming (along)" -
Ihâ mbretom
deer - Kambêha
"come (here)!" * - Katênglô
"come!" - Kátong
"come to me!" - Itxô katêng
wind - Konká
red - Kutxôn

* Here the form venha is employed; the next two entries list ven, which might be considered a more informal type of address.

Botocudo Word List

192

Gathered in the settlement of Palmas (State of Paraná)

tomorrow - Kulagma
friend - Kulakama
to ride on horseback -
Cavalô Takrenê
tapir - Ojoro
forearm - Einjaksi
"dismount!" [apele] -
Katolê xuk
bow [weapon] - Corichara,
Einvuia
tree - Poinbang
grandfather - Ijungn tchuma

sheath of large knife [facão] -
Tipa
bench - Koiukôro
facial hair [beard] - Eijuva
abdomen - Eijô
arm - Pan, eipan
ember - Tatapui
to drink - Kakra
(any) drink - Kiki
mustache - Einjuva
butterfly - Purukunda
labret - Eigrôkôê
howler monkey - Ungugma

head - Cren, licren
hair - Eicren kaki
club - Zumri
piece of lumber - Tipandê

heat ("it's hot") - Kakapugug
drinking mug - Patku
field - Leetou, leema
shin [canela] - Eitô
to sing - Einjadma
meat [flesh] - Tinê
cabybara - Krendjoi
horse - Cavalô
sky - Koikâ
basket - Kaitumê or Kaituinê
(unwaxed) basket - Canha
flame - Zaihora
hat - Eikeipongrê
rain - Toonjonkedn
five - Ulangledna ulangledna upi
blanket - Curo coxôn
coat - Chê
snake - Poon
to eat - Eijokô (Krognê)
to run - Tilala
back of the hand - Einhenkanglo

to dance - Enjongrâ
finger - Einhengasai
toe - Eipancal
tooth - Einjâ
two - Ulanglêdna
to sleep: Tinoro tianecron
("he is asleep") -

to stand - Tinhâma
prop [support] - Kranja
star - Gliksane

192 large knife [facão] - Kranjá
war arrow - Machaipũ-dulan
hunting arrow - lingb
son [offspring] - nheere
daughter - Iguxi
fire - Tatã
leaf - Tisala
cold - Cuxoko

hen [chicken] - Kukêve
rooster - Kukêve
wildcat - Men-caxid
frost - Kukrêregma

man - Koingang

brother - Nhonhedn
enemy [foe] - Comblédgma

jaguarica* - Ungrudma
*(See note p. 21)
window - Zaatkakaxi
knee - Eijokren

lip - Einhkê
firewood - Pen
yarn - Zooteji
moon - Cooxok

monkey - Couara
maĩtaca parrot - Coojui

mother - Nhon
maracanã macaw - Cunja
husband - Einbadn
forest - Kotoklê praulma
boy - Ugnere
unmarried girl - Totee takn
young man [young] - Kaalun
woman - Taã
married woman - Inprensima
old woman - Unbatun

night - Kutugma

puma - Men cuxon
eye - Eikonan
bone - Kukô
egg - Tinglã

paca - Crirlon
father - Iungn
palm of the hand - Einhenkaka
parrot - Tanglad
little bird - Chaankoi
foot - Eipan
chest [breast] - Eisepalô
fish - Kakrôa
neck - Einjui
sting [insect bite] - Oomêne
woodpecker - Unjakeingô
pine cone - Zaakjê
[araucaria] pine seed - Zaakau
pine tree - Zaagma
domestic pig - Unpê
wild pig - Ungma
door - Zaatka

four - Uglanglêdna, Ulanglêdna
cheese - Einhô

192 branch - Tipaama
foliage shelter - Tapui
trail [spoor] - Eipan
river - Goiobang
stream - Goio caxidn
clothing - Curo
blue clothing - Curo looma
green clothing - Curo jorokotonema
white clothing - Curo cupri
black clothing - Curo chaama

[137]

eyebrow - Eicujukê
"get out!" ("go away!") -
Titen
shoe - Eipanpâ
toad [frog] - Pupô
"sit down!" - Néro
sun - Loôgma

board [plank] - Zaakpôgma
bamboo - Vuadma
tateto - Ukxâ
forehead - Eicocâ
tiger - Unmen
toca * - Ukiêlo
traga ** - Bolocoten
three - Taktun or Ulangledna upi

* Here only the form venha is used
(see note p. 23).

** Either "animal burrow" or "Touch
this!"

nail [claw] - Einhengâ
Kreinkrâ
one - Piré or upi

cow - Cavald, tinekô
"let's go!" [vamos] - Tatoro
deer - Cambê
old [old man] - Tchiima
"come!" * - Kamun
"come here!" - Catanglô
"come and sit down!" -
Noonek
"come sit on the bench!" -
Koinkôro takrenê
"I'm going down on horse-
back" - Cavald takrenê
katalen

* Either "Bring it!" or
Swallow it!"

SM2 Aweikoma

[Material on the group listed in the Outline of World Cultures as SM2 Aweikoma
has been filed under SM3 Caingang.]